THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*"—MATT. XXIV, 44.

No. 13, Vol. XLVII. Monday, March 30, 1885. Price One Penny.

THE MORMON RELIGION CANNOT AND SHOULD NOT BE DESTROYED.

(From the Deseret News.)

WE are indebted to a friend for forwarding to us the following New York correspondence, published in the Portland, Maine, *Argus*, over the initials "L. W. S." It is a clearly and forcibly written paper, and will, doubtless, be read with considerable interest:

"Some of our dear Republican friends are made unhappy by their fear that President Cleveland will not exterminate Mormonism, forsooth. These same good people have controled the national government twenty-four years, within which time Mormonism has grown from a mere pip to a very large tree, the roots of which extend into every Territory. That pip could easily have been destroyed. Even when grown to a sapling, it could have been plucked from the earth with no very great difficulty. But the big tree of to-day is not easily removed. Why did not our complaining friends destroy that pip or sapling?

"Mormonism has grown more rapidly than any other new religion ever did, and it is now so strong that it demands and must receive a recognized position as one of the established religions of the world. Judaism, Catholicism, Protestantism and Mormonism, are to be the four great religions of America, of which the youngest is the most vigorous and thrifty. Mormonism cannot now be destroyed! Any attempt to destroy it will end as disastrously as did the attempt to destroy Protestantism in the days of Queen Bess, and the sooner we bring our minds to that conclusion the better will it be for all. Nor has the national government a right to attempt its destruction. The government has no more right to attempt the destruction of Mor-

monism, than to attempt the destruction of its next elder brother, Protestantism—a fact which all men know, but which few seem to realize.

"Polygamy was no part of the original Mormon tree, but it has been grafted thereon, and is now the most fruitful part thereof. The national government has a right to crush and destroy polygamy in all its Territories, but it has delayed the exercise of that right until it is now probably too late. Practically it is not now possible to convict and imprison all polygamists. Suppose the government does arrest and try a few of them, what will be the result? It will be difficult to convict them, for the reason that no one will testify against them. But even if convicted, what next? They will become martyrs in the eyes of the neighbors, and the sufferings of martyrs are the seeds of the church. The loud cry of "persecution" will be raised, and persecution is the most powerful fertilizer for religious plants.

"Congress can make polygamous marriages illegal, and the children thereof illegitimate, but what do the Mormons care for that? They believe such marriages right in the sight of God. The Mormons are "higher law" men. They have adopted in full the dangerous teachings of Mr. Seward and the early republicans, that conscience is above law, hence so long as conscience tells them to practice polygamy, they will do so regardless of law. With all their might they believe that they are doing the will of God, and as they are willing to suffer persecution even unto death in God's cause, our government can do little in the matter. Doubtless the bright sun of civilization will ultimately wither and destroy polygamy, as the natural sun withers and destroys garlic in the grass fields, but it will take much time. Polygamy will die, but Mormonism will live and will become one of the great religions of the world.

"Probably few people in Maine know what Mormonism really is. Neither do I know. When our honest law-makers make a new law, they tack thereon the declaration that all former laws inconsistent therewith are thereby repealed. Christians believe in the Old Testament and the New, and they believe that the New in part supersedes and does away with the Old. In other words, they believe that all parts of the Old which are inconsistent with the New are repealed. The Mohammedans come down another step. They believe in the Old Testament and the New and the Koran, and that all parts of the two Testaments inconsistent with the Koran are repealed; and the repeal is quite radical. The Mormons believe in the Old Testament and the New and the Book of Mormon, and that all parts of the two Testaments which are inconsistent with the Book of Mormon are repealed. And this repeal is not as sweeping as some timid folks think it is.

"Moreover, we have very good authority for judging a tree by its fruits. What kind of fruit does the Mormon tree bear? The Mormons are the most peaceable, temperate, industrious and thrifty people in the Territories, and, polygamy aside, they are the most law-abiding, moral and virtuous. In Utah but 17 per cent. of the people are Christians, and 83 per cent. are Mormons. In the Utah penitentiary there are 79 Christian criminals, and but 16 Mormons. Thus we see that 17 per cent. of Christian population produces 79 criminals, while 83 per cent. of Mormon population produces but 16 criminals. If the Mormons produced as many criminals in proportion to

population as the Christians do, they would have 385 instead of the present 16. Evidently the fruit of the Mormon tree is not so very bad after all. Indeed, Mormonism with its polygamy is not half so black as it is painted, nor is Christianity, with its endless divorces and unmentionable things, half as white; and were the two placed side by side, the man in the moon, who is a trifle short-sighted, could not select the whitest quite as readily as those cantankerous politicians, the Baptist preachers of New York, think he could.

"Furthermore, however much we may dislike Mormonism, we must perforce admire certain characteristics of the Mormons. In enterprise and courage, in patient, uncomplaining self-denial, in willingness to do, to suffer or to die for what they believe to be right, the Mormons rank with the Pilgrims. As the Pilgrims crossed the wide waste waters of the ocean for the purpose of worshiping God according to the dictates of their own consciences, so the Mormons crossed the wide waste sand of the desert for a like purpose; and it is probable that greater self-denials were practiced, greater sufferings were endured, and a greater number of lives were lost in the effort to establish freedom of worship in Utah than in Massachusetts. The Mormons with their many and gross faults and sins, are the heroes and martyrs of the age, some of whom have been sent to jail, and some of whom have been put to death by Christian mobs for no other reason than obeying what they believed to be the direct command of God. And the Mormon 'Book of Martyrs,' when published, will be quite as cheerful reading as that written by Fox, wherewithal our grandmothers enlivened the long winter evenings of their discontent aforetime. In these slack twisted days, when men give hardly more attention to the commands of God than to the whistling of the winds, it is cheering to find a body of men and women who willingly follow what they believe to be the command of Jehovah even into jail and unto death, mistaken though they are in that belief."

AN AIM IN LIFE.

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"Whatsoever thy hand findeth to do, do it with all thy might."—SOLOMON.

LIFE is so short that we cannot afford to waste our time, as many do, in living without an aim—in going along indifferent as to whether we are making any progress or not. That is good advice given by the poet, when he says we should so live "that each to-morrow finds us further than to-day."

The Latter-day Saints are firm believers in the doctrine of progression. The leaders of our Church have ever taught that "we should be pressing onward and upward, maintaining the principles of honor, virtue, righteousness and truth." Hence our aim is to progress step by step, until we attain to the highest glory, even that typified by the sun. Our aim is high, noble, great; let us work, then, with all our might, for we certainly have found something to do. Look at that beautiful picture on the wall. Was it made so perfect by a few hasty strokes of the brush? No, it required patient, persevering skill in drawing those fine lines, in putting on the delicate touches which give those life-like expressions. So, also, our aim cannot be reached in a day, a week, or a year; it will require a life of steady, energetic and per-

severing toil, learning "line upon line, precept upon precept; here a little and there a little."

We have not one great duty, but many small duties, which, when well performed, will entitle us to the much coveted glory. As from small acorns spring mighty oaks, so from the correct performance of all our duties rises a structure of perfection.

It is not our intention to point out the duties of the Saints in regard to prayer, fasting, meetings, the Word of Wisdom, tithing, purity of life, etc., that is done by the Priesthood in our midst, also in the STAR and JOURNAL. We may hear or read much good instruction, but it benefits us only according to the amount of it we put into practice. Right here the injunction of the Apostle James is pertinent: "Be ye doers of the word, and not hearers only, deceiving your own selves." A word to the wise is sufficient; therefore, "Whatsoever thy hand findeth to do, do it with all thy might. S. H. A.

UNDER THE MERSEY.

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ON the afternoon of Friday, March 13th, a party consisting of President D. H. Wells and Sister Wells, Elders C. W. Penrose, George Osmond, C. J. Arthur and H. L. James, might have been seen wending their way from old "42" to the river, having made an appointment with Brother H. D. Roberts to "gather at the river" on the Birkenhead side for the purpose of exploring under the Mersey. The excursion had been planned by Brother Roberts, who had very kindly used his influence with the proper authorities, and obtained an order to admit himself and friends to the Mersey Railway Tunnel. No less than six of us took advantage of the undefined number of "friends" who were to be admitted, though we were a little afraid we might be slightly overdoing it, as strict orders had been given to admit no visitors into the tunnel, especially Americans, on account of certain threats having been made by the dynamitards that they intended to assist in the work of enlarging the tunnel with the aid of their favorite explosive, which acts with greater speed and force than the diamond drill. Two-thirds of the party were of English birth and parentage, but had resided in America long enough o become more or less Americanized. We trusted, however, to our honest "Mormon" countenances, and also to the fact of our having a lady in the party, and we were not disappointed, for when Brother Roberts, whom we met in Birkenhead at the time and place appointed, presented the order to the foreman at the entrance, he said, "all right." Breathing a sigh of relief, we followed this gentleman into a shed built over the elevator. As a fresh gang of navvies were about to descend, we employed our spare moments while waiting for our turn in examining the powerful engines used for pumping out the water that is continually leaking into the tunnel.

These engines, of which there are three on the Birkenhead side, are no toys. In proof of this I need merely say that they have a combined capacity of lifting 9,500 gallons per minute. They are compound engines, that is to say (this for the uninitiated), each engine has two cylinders, a high and low pressure, the steam entering the first at a pressure of from 70 to 75 lbs. to

the square inch, and when it has done its work here, instead of passing off into the condenser as waste or exhaust steam, it passes into the low pressure cylinder, which has a much larger diameter and longer stroke than the first. The vertical engine is the largest of the three, but I will describe the others first, as they might seem rather insignificant compared with the big one.

The larger of the two horizontal engines, then, has a stroke of 6 feet and 10 feet; diameter of cylinders 30 and 54 inches, working two 30 inch buckets, with a stroke of 5 feet in the pit. The other is a little smaller, but has the same length of stroke in the pit, and lifts two buckets 20 inches in diameter each. These two engines are built on the "tandem" principle, the smaller cylinder being immediately in front of the larger and attached to it. It is certainly a pretty sight to see one of our English swells driving a stylish team "tandem," but there is no economy of power in it, it is all done for "style." When applied to the "iron horse," however, this principle seems to work better as an economizer of motive power, judging from the capacity of these two engines, which lift 4,500 gallons of water per minute. But the vertical engine is "the boss;" the high pressure cylinder has a diameter of 36 inches and a stroke of 10 feet 6 inches, and the low pressure 55 inches in diameter, with a stroke of 13 feet; stroke in the pit 15 feet, working two buckets 40 inches in diameter each, raising 817 gallons at each stroke, or about 5,000 gallons per minute!

After satisfying our curiosity in regard to these indispensable aids to this great undertaking, we returned to the mouth of the pit, and three of the party, with our guide, stepped into the "cage" and were rapidly dropped to the bottom, a distance of 70 feet; at least the motion seemed rapid to the visitors, although the guide's last words before disappearing from view were, "Lower steady, Tom," to which Tom replied, "Aye aye, sir." The motion was very smooth and steady if it did appear rapid to the visitors, and produced a sensation very similar to that felt at sea in rough weather, when the ship dives or seems to drop down into the trough of the sea.

The party having once more gathered at, or under, the river, we found ourselves in a little chamber, an off-shoot from the main tunnel, to which we speedily made our way, and were at first rather astonished at the size of the tunnel, which is 23 feet high in the centre, and 26 feet wide at the level of the rails. It must have taken an immense amount of labor to cut such a hole through the solid rock, for the excavation was made considerably larger than this, there being six courses of brick all round, set in the best Portland cement. But of course this dwindles into insignificance when compared with the Mont Cenis Tunnel. The tunnel is level for a short distance in the centre, and slopes up towards each end 1 foot in 30. The length from shaft to shaft is 23 yards over 1 mile, but the total length of the railway will be 3 miles 8 chains. There is another "heading" 7 feet in diameter underneath the main tunnel for the purpose of draining it. I say underneath, because it runs under the main tunnel most of the distance, but in the centre, where the main heading is level for some distance, the smaller heading runs parallel with it, about 20 feet on one side. As the main tunnel rises towards each end, the drainage tunnel approaches nearer to it, until it comes directly

underneath, sloping downwards towards each end to carry the water to the shafts, where it will be kept constantly pumped out.

We found the walking far more agreeable than we had anticipated, for we had very little mud to go through; most of the way we walked on the paved brickwork forming the bottom of the tunnel, but for a short distance in the centre the road-bed has been made, consisting of loose pieces of rock "pitched" in to a height of 3 feet from the brickwork floor, and is all ready for the ballast, which will consist of another foot of gravel on which the ties (Anglice sleepers) will be laid. There are thousands of tons of this loose rock stacked up against the sides of the tunnel for this purpose. Our guide had provided two hand-lamps which supplied us with a rather unsteady but strong light (and stronger smell), which enabled us to see all there was to be seen. We passed three or four gangs of men at work, some filling up spaces under the brickwork with concrete, some loading a train of little trucks with rocks for another gang who were "pitching" the road-bed, others building a small culvert along the bottom of the tunnel between the two tracks to drain the road-bed. This culvert empties into the drainage heading about the centre. There are about 14 horses now employed underground, but there have been twice that number in use.

After what seemed a long walk to some of the party fresh from a long sea voyage, we at length arrived at the foot of the elevator on the Liverpool side, and were gently raised the 70 feet or so in some two or three seconds, and once more found ourselves above high water mark at the foot of James Street, Liverpool. After thanking our affable guide, who took a good deal of pains to answer our numerous questions, and also imparted much voluntary information, and having given him a more substantial token of our appreciation of his services, we bid him good day and wended our way back to "42," feeling well pleased with the trip, and glad to have been privileged to see this great undertaking (the estimated cost of which is £2,000,000) in process of construction.

Sister Wells, and also our President, found the walk rather fatiguing, but neither of them made any complaints, we only guessed it from the fact of their returning home in a tram car, while the junior members of the party walked. We are happy to state, however, that the fatigue was only temporary and soon wore off. H. L. J.

UTAH NEWS.

(Summarized from Territorial Papers.)

Dry and dusty in Salt Lake City on the 7th inst.

Montpelier, Ovid, Liberty, Paris, Bloomington and St. Charles, settlements in Bear Lake Valley, Idaho, are soon to be connected with telephone wires.

Salt Lake County, in order to lessen the evils of the liquor traffic, has enacted a high license law. This is very distasteful to the saloon keepers, who threaten to take the matter into the District Court, and test the validity of the law.

John Lyon, the poet, many of whose effusions have been published in the MILLENNIAL STAR, reached the 82nd year of his life on the 4th instant, in Salt Lake City.

During the month of February, Bailey and Son, of Salt Lake City, shipped from Utah thirteen thousand dollars' worth of lucerne seed, and seventy-five car loads of barley.

Judge Boreman, of the Second Judicial District of Utah, has created intense disgust among all classes by his charge to the grand jury, the spirit of which was diabolical in its vindictiveness against the Latter-day Saints.

On the 28th ult., James H. Patison, a young man about twenty-two years of age, well and favorably known in Sanpete County, accidentally broke his neck while out hunting stock. He left his home at Manti in the morning in his usual good health, and had gone some distance, when he happened to see a rabbit and gave chase. By some mischance his horse, which is ordinarily a sure-footed animal, stumbled and fell on the rider in such a manner that the unfortunate young man's neck was broken and his death was almost instantaneous.

The following interesting particulars in respect to Idaho were presented at the recent Bannock Stake Conference: "It is estimated from a carefully prepared table that thousands of families can yet find comfortable farms and homes. There are 300,000 acres of good farm land in this part of the Stake, independent of thousands of acres of timber and meadow land that can be farmed with but little expense per acre for irrigating canals. This amount of land may seem like a stretch of the imagination, but such is not the case. We have been careful to under estimate rather than exaggerate in such matters, because we would not wish to mislead anyone into seeking a new home where we thought there was the least prospect of disappointment. There are now 329 families here. An influx of say 1,000 families in the next two years could be provided for both as regards land, grain and provisions. From these reports we learn the expense per acre of irrigating varied from 25 cents upwards."

The following dispatch appeared in a recent issue of the New York *Tribune*. The gentleman referred to is Lieut. Richard W. Young: "Washington, Feb. 14.—One of the numerous grandsons of Brigham Young is somewhat conspicuous here just now, as an assistant in the Swaim court martial to Judge-Advocate Asa Bird Gardner. This young scion of polygamy is an artillery officer, stationed at Governor's Island. He studied law and was graduated at Columbia College. He is tall and is considered good-looking. He has, of course, but one wife, for though a Mormon he is not a polygamist. Judge-Advocate Garaner sent for him to come and assist the prosecution, which in itself is a compliment, as that officer is considered the ablest lawyer in the army. On Thursday, Lieutenant Young distinguished himself by his readiness in prompting the Judge-Advocate, and a smile of admiration passed over the ordinarily solemn faces of the uniformed court about the table. A son of Brigham Young, graduated at West Point, is an officer in the Engineer Corps, and is, I am told, above the average in brains.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 30, 1885.

PREACHING THE GOSPEL.

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DOUBTLESS, some of the fine days that we have been recently favored with, have induced many of our Traveling Elders to resume out-door preaching. We know that some of them, whose congregations through the winter have been extremely small, have looked forward with positive pleasure to the time when they could take advantage of the increased facilities which out-door preaching would give them, in reaching a greater number of people with the warning message of the Gospel. It is true that through the preaching of the Elders in the parks and streets and highways, thousands of people have heard the Gospel, who otherwise would have never heard the voice of an authorized servant of God. It is desirable that, during the coming summer, our Elders will manifest their usual energy and faithfulness in proclaiming the principles of the Gospel on every occasion that wisdom may suggest and opportunity offer, that the inhabitants of this land may be left without excuse. We have left our homes and families, and come on these missions for this very purpose, and every Elder will gladly avail himself of every seasonable opportunity that presents itself to discharge this obligation of preaching the "Gospel to every creature."

While we are fully aware that this duty of preaching the Gospel devolves principally upon our missionaries, the Traveling Elders, it must not be forgotten that responsibilities also rest upon the local Priesthood and the members of the various Branches comprising the Church of Christ in these lands. When convenient, they can assist the missionaries in their out-door meetings, both by their presence, and also by taking an active part in the services. We know that many of our sisters have rendered very efficient aid in these meetings by assisting in the singing, and their presence sometimes has had a modifying effect upon the turbulent spirit occasionally manifested in assemblages of this kind.

But while the highways and other public places, where out-door preaching is practiced, are admirably adapted for warning the people, and directing attention to our principles; experience has demonstrated that this mode of preaching the Gospel has not always been the most successful in the matter of conversion. The quiet and orderly spirit that usually prevails in the little meeting houses of the Saints is well adapted for the operation of a calm, patient and earnest spirit of enquiry, that is so favorable to the conversion of honest souls to the Gospel of Jesus Christ. And then again, how many of

our brethren and sisters can trace the first steps of their conversion to the simple unaffected testimony borne by a neighbor and friend. Here then are opportunities for doing good and scattering the Gospel seed within the reach of every member of the Church; and these opportunities should be looked upon as precious privileges and not merely in the light of onerous duties. In a revelation given through the Prophet Joseph, at Kirtland, to those who had assembled to learn His will concerning them, the Lord said: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor. Therefore they are left without excuse, and their sins are upon their own heads."

Let the Saints remember that the Gospel has come to them, under the blessing of the Almighty, through the unselfish and devoted labors of the servants of God, who have left home and friends, and gone forth with their lives in their hands to proclaim the Gospel of salvation to those who are in darkness; and this usually without purse or scrip. Let the Saints who have been blest through these labors and ministrations, manifest the same commendable zeal and spirit in warning their neighbors, and use their utmost influence in inducing their friends and relatives to attend the meetings of the Saints. Freely have they received; let them as freely give. No true Latter-day Saint, brother or sister, will be ashamed of the Gospel of Christ, but will use every reasonable exertion, and take advantage of every favorable opportunity, to spread abroad a knowledge of those principles and ordinances, which have brought peace and joy and light to their own souls.

We occasionally receive an encouraging letter from an Elder, reporting a revival of interest in the Gospel in his field of labor, and additions to the Church by baptism. Now these reports are generally accompanied by a mention of the valuable assistance given by the local Priesthood and the Saints of the District in which the good work is accomplished.

There is also another method of preaching the Gospel which is within the reach of all, and that is the example of a godly life. The Gospel teaches us the highest virtue, and let our lives be the faithful exponents of our principles. It is not the gift of every one to be eloquent in language, but the eloquence of good deeds is alike the privilege of the humblest and the greatest. The promise of a tree is in its buds, its beauty in its blossom, but its value and realization are in its fruit; so may good thoughts be said to be the buds of the Gospel tree, while good words may indicate its blossoms; but good deeds are its precious fruit. The Savior referred to this manner of preaching the Gospel when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

G. O.

THE CRUSADE IN UTAH.

THE anti-"Mormon" Crusade is still going on in Utah. The impossibility of securing a fair trial, induces many of the Elders, who are in danger of prosecution at the hands of unscrupulous United States officials, to voluntarily go into exile. If once arrested, whether innocent or guilty of the offences

alleged against them, there is scarcely a possibility of their avoiding a tedious and rigorous imprisonment, for they are tried by juries of their avowed enemies, the most important rules of evidence for the protection of the defense are ignored and set aside, and conviction is almost as certain as in the infamous English Court, once presided over by Judge Jeffreys. If an appeal be taken, the accused is refused bail, and made to suffer imprisonment as a felon, pending the time that may elapse before his case comes up before the Superior Court; and should he then be pronounced innocent, his liberty would be a poor reparation for the suffering and expense he has undergone. Under these circumstances it is not strange that men prefer to endure the inconvenience of voluntary exile, and tear themselves away from home, kindred and friends; the pleasures and associations of which they would be compelled to forego if they remained.

This is a strange state of affairs to exist in free America, and how long it will prevail is impossible to tell. In the mean time, these evils are not unmixed with blessings. The Saints have another opportunity afforded them of manifesting their integrity to God, and their devotion to their religion. The sincerity of people who will endure such privations and outrages, rather than purchase ease and security by apostasy, cannot be impeached. Public attention will be directed to a people, who in the midst of the boasted tolerance and civilization of the nineteenth century, are suffering from the effects of a spirit of persecution, that reminds us forcibly of the Inquisition and the dark ages. Besides, the policy of our enemies in thus scattering our Elders abroad, among the nations of the earth, is very much like kicking a mustard plant when it is ripe, in order to destroy it. It is a very effectual way of sowing the seeds of the Gospel, and so far from destroying the unpopular faith, will have the effect of spreading it.

Many a faithful missionary is now laboring abroad for the spread of truth, to the spiritual blessing of his fellowman, who would under other circumstances, be cultivating his farm or plying his trade at home.

Thus we see the enemies of truth can do nothing against it, but only for it.

G. O.

ARRIVAL.—Elder Ferdinand Oberhaensli arrived in Liverpool on Saturday, 21st inst., per S. S. *Nevada*, of the Guion Line, and left on Tuesday following for Bern. He is called to labor in the Swiss and German Mission.

APPOINTMENT.—Elder David Johnstone is appointed to labor in the Glasgow Conference under the direction of President George F. Hunter.

DISTRICT MEETING.—There will be a District Meeting held in Glasgow, on Sunday, April 5, 1885, at 8, Watson Street, off Gallowgate, commencing at 11 a.m. and 2 and 6-30 p.m. President Daniel H. Wells expects to be present.

RELEASE.—Elder Joseph Lapish, of the London Conference, is released from his labors in this mission to return home with the company sailing from Liverpool, April 11, 1885.

IMPORTANT NOTICE.—Since the issue of last week's STAR, we have received word from Elder James H. Hart, the Church Emigration Agent, at New York, that the amount of baggage allowed each emigrant is 100 lbs only, instead of 150 lbs as before; children between 5 and 12 years old are allowed 50 lbs.

ABSTRACT OF CORRESPONDENCE.

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GROWTH OF EMERY STAKE. MANTI TEMPLE.

Apostle Heber J. Grant thus writes from Castle Dale, Emery County, Utah, under date of March 3, 1885:

"Brother Lyman is here with me, and sends you his best wishes and kindest regards. We attended the Quarterly Conference of this Stake at this place on Saturday and Sunday. Yesterday we visited Molen and Ferron Wards, and to-day we have visited Orangeville. To-morrow we visit Huntington, Price on Friday, and we take train on Saturday for Pleasant Valley, where we will stay and hold meetings on Sunday, and on Monday we will return home. Emery Stake has been and is growing rapidly. There are some 2,300 of our people in the Stake, while four years ago there were only some two or three hundred. The people as a general thing are feeling well.

"Brother Lyman and I attended the Sanpete and Millard Conferences last month, and had a very pleasant time. The Manti Temple is progressing very nicely. I am in hopes that eighteen months more will see it finished."

FROM KENT AND ESSEX.

Elder George J. Dent sends us the following from New Brompton, Kent, under date of March 15, 1885:

A few months have passed away since I reported to you respecting our labors in this part of the Lord's vineyard—Kent and Essex. I was assigned to this District at our District Meeting in London last July, and after making the necessary arrangements to properly leave the Sussex District—where I was then laboring—to the watchcare of Brother James W. Paxman, with whom I labored three months in that District, I came down here, arriving in the early part of August, and in a few days after I was joined by my present co-laborer, Brother Joseph Lapish. From the time of our meeting each other here up to the present, we have traveled most of the time together. We have endeavored, in our weakness, to do all in our power for the spread of truth, trusting in God to assist us. We have done what we deemed it was wise for us to do, praying for the Spirit of God to guide us in our movements. We have distributed a rather limited number of tracts, using our judgment as to where they would do the most good. Certainly we have parted with a few where there was not much prospect that we should reap any benefit from our labors, or have the desires of our hearts realized. These exceptions to our general rule of distribution, have been among the class of men known as 'reverends.' Still they have a right to hear the Gospel, and to become acquainted with it, if they desire to, but to offer tracts explanatory of the Gospel to such as they, is looked upon by them as an insult, as they professedly understand all about it. No doubt but some of them entertain the idea that we have all the assurance necessary to carry us through, in which they are correct, especially on this point. We have the right on our side, and ought to be fearless; nevertheless, knowing as we do, the opposition that continually has to be encountered, and which no doubt will continue to exist, we are held in check to some extent, fearful lest we cast our pearls before swine. But in the language of the Apostle Paul: 'Woe is me if I preach not the Gospel of Christ.' We must endeavor to do our duty by men who profess to preach the Gospel of Christ, but who have not the authority to do so.

"There are several people in various parts of this District who are investigating our doctrines, some of whom have been doing so for a long time past, but to all outward appearance, are as far from receiving the Gospel as in the beginning of their investigation. It takes some people years to decide whose side they will be on. They take into consideration their worldly name and prospects, not being willing to take upon them the name of Christ, and face the contumely of the world. Others take a bold stand and come out from the world, trusting in the Lord to protect and provide for them. These who take this course are promised strength as their day. Those who will obtain a salvation in God's kingdom, will have to do so through the things they suffer here in the flesh. God will have a tried people. The powers of evil are continually opposing the powers of good. All righteous principles will be evil spoken of, and those who practice those principles will be persecuted.

"We have, during the last two or three months, made the acquaintance of several parties with whom we have held lengthy discussions, and with whom we have left some tracts and very favorable impressions, promising to again meet with them should they desire it; also inviting them to correspond with us, agreeing to answer any reasonable questions they may feel disposed to propound on the Gospel. We have not been overtaxed answering questions by letter. People generally are too much carried away by false doctrine; they have turned themselves unto fables; the things of God are foolishness to them. They are, according to their own statements, saved creatures.

"So far as I can understand, there are several in this District who, if no unforeseen obstacle prevents them, will emigrate to Utah this season. I sincerely hope that all such will fully realize their expectations, and that the way will be open for many others also, who at the present time have no particular prospect in view. There are many who are worthy, many who have borne the burden and the heat of the day, but still are not discouraged, doing all they can to obey the command which has been given them to gather, trusting in the Lord to help them.

"We have made applications for the use of places of worship for the purpose of holding meetings in, but up to the present time have been unsuccessful. Those who have it in their power to grant us the use of such places refuse to comply with our request, thereby bringing condemnation upon themselves."

FROM STAFFORDSHIRE.

In a letter dated March 14, 1885, to Elder C. J. Arthur, of this Office, Elder John Rowley writes as follows from Lichfield, Staffordshire:

"Since I wrote to you, I have visited those of my relatives who seem to recognize the voice of the true Shepherd, and found them still strong in the faith. They seemed to have faith in the teachings of His servants. Some of them wish to be baptized, and others believe, but have not made up their minds yet. One old man, about 75, asked me if I would baptize him when I came that way again, and was pleased when I said I would. I only stayed a short time with them, thinking I would visit them again before going home, and come back to travel through my District once more. I met with the same success as before. The Saints seem to appreciate my energy and labors, and I have got the Branches in pretty good working order, and have a list of sixteen names, some of whom wish to be baptized, and the others re-baptized. I have appointed next Wednesday for some of them, others say they will be ready about a week later, and others do not know when they will be ready.

"The Lord has blessed me with the desire of my heart in making me instrumental in convincing them of the necessity of obeying the Gospel of Christ; and though I have not had faith enough to be made whole, after a life of excessive hard labor and exposure; yet I am satisfied, and feel that the Lord has accepted my labors, and I shall be glad to return home when the time comes, though if I were able to stand the walking I should like to continue such a pleasing labor of love. I am not able to walk much, but while I am in the field I keep at it, though I feel pretty badly used up sometimes. What a joy it brings when one sees that he is turning some from the downward road."

AN OPENING IN CARLISLE.

We have for some time been impressed with the idea that an opening could be made for the introduction of the Gospel into the ancient town of Carlisle. To this end we instructed President Baty, of the Newcastle Conference, to call upon Mr. George Hoge of Carlisle, whom we had reason to believe was favorably impressed, and the result is given in the following extract of a letter, written by President Baty, from Sunderland, March 23, 1885:

"I arrived here on Saturday from Carlisle, after a week's visit to that part, and I was tired and worn out with traveling from place to place, and searching for records which would aid me in finding the genealogy of my family and their ancestors. I am pleased to say I have been successful, considering the limited knowledge I had to work upon, having been born myself in another part of England.

"I called on Mr. Geo. Hoge, of Carlisle, and had the honor of baptizing him and his eldest son into the Church, and I felt to rejoice and thank God that an opening was made again in that old city. In my travels around the country I found the people ignorant of us and our faith, and being prejudiced against us by reading sensational newspaper stories; and I hope I have done some good in reasoning with them, and trying to explain our true position as a religious body of people, endeavoring to live by, and teach the principles of the Gospel of Jesus Christ.

"I find there was once a Conference at Carlisle, and a good many Saints have gone from those parts to Utah, which will aid the Elders in their labors to make the people acquainted with our doctrines. I had some time ago talked this over with the brethren, and had concluded to try and make an opening in those parts when the weather became favorable for out-door meetings. I have not heard from Brother Burton yet. Brother Hoge will render him valuable assistance while he is there, as his neighbors are considerably interested at present.

"To-day I am going to Brotton, to attend the funeral of Sister Elizabeth Calvert, who died on the 20th instant in the 90th year of her age, and whom I baptized last year. I will send more particulars when I return from there.

"The Elders are all well at present, and earnestly labor for the spread of the principles of the Gospel."

ENCOURAGING REPORT FROM THE LONDON CONFERENCE. BAPTISMS.

President Lund, in a letter dated March 19, 1885, sends us the following interesting particulars:

"Since our District meeting I have visited a portion of the Conference. On Sunday, Feb. 8th, I met with Elders George J. Dent and Joseph Lapish at Faversham, Kent, and held meetings with the Saints of that District; several strangers were in attendance, some of whom had come fifteen miles to be present. The Elders and Saints were in good spirits, and doing all they can in those parts for the spread of the truth.

"The Elders in London are actively engaged in the ministry, and succeeded in baptizing eight persons on Sunday last, with good prospects of other additions in the near future.

"Last Saturday I again visited Newbury, Berks, where I found Elder Wm. Horsley and the Saints in good spirits. We held three meetings on the 15th inst., and some of the Saints came many miles to be in attendance, and, together with the many strangers present, enjoyed the spirit of the meetings, several of the latter expressing themselves as desirous of uniting themselves by baptism with the Church of God. According to the desire of the Saints we held another meeting on the following evening, and again several strangers attended.

"Since the 30th of November of last year, Elder Horsley has baptized twelve souls, and had an appointment to baptize four on Sunday evening last; but on account of the Saints desiring that their meeting should not be interfered with, the baptisms were postponed until some time this week, when nine others will be added to the Church. Elder Horsley also has made arrangements for the baptism of five in Wiltshire next week, with good prospects for the baptism of some eight or ten others in the near future. The local Priesthood are doing all in their power to assist in the work.

"Others of the Elders of this Conference are moving out into new fields, where there has been but little preaching done, and are tracting those parts. We hope they may see good results in the future from their labors."

ETHICS FOR THE YOUNG.

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THE broad and far reaching system by which we confer upon our whole population the blessings of education, cannot be over-estimated. It is, however, important that we bear in mind the fact that this education is, after all, not so much a positive and unmixed good in itself, as a *power* capable of producing good. This is often overlooked by those who make the most strenuous and laudable efforts to raise the coming generation intellectually and socially. They see so clearly the need of mental development, and the benefits which it is capable of producing, that they very naturally conclude that, when they have secured it for the young beings who are to manage the world in a few years, they have done all that is needful to fit them for their important and responsible duties.

The truth is that education, in the popular meaning of the word, gives strength, energy, capacity, and influence, but not *direction*. It puts a valuable tool into the hands, but does not always give the wisdom to use it. It enables the future man and woman to accomplish great results, but does not also ensure that they shall be good as well as great. It makes its fortunate possessor a larger, more powerful and more important factor in the community, but whether for good or for evil it cannot determine. The continuance of crime and vice, the low standard of honor in commerce and politics, the many devices to escape from simple equity, the multiplication of new and complicated forms of deception, the repeated triumphs of selfishness over sympathy, and lax sentiments over right principles, must convince every thoughtful person that the education so freely bestowed upon all is too often used in the interests of shrewd cunning and artifice, and made the indirect instrument of evil, instead of the powerful agent for good that it might become.

Yet we should not, because of this, throw any discredit upon mental education, nor relax a single effort in its behalf. Because the strength of the right arm may be used for murder, it does not follow that it should be kept in infantile weakness. Power is always good in itself, and when it is put to bad purposes it only shows that something else is lacking. The mighty engine that swerves away from its path carries with it ruin and desolation, but we do not blame its power, or strive to diminish it in future. It is the *direction* of that power that has been amiss, and must bear the blame. So

knowledge is a power which never needs arresting, but only guiding in right directions.

Instruction in the principles of right and wrong can alone give this much needed guidance. The great need of such teaching is visible everywhere. It seems as if the idea prevailed that, while every other species of instruction needed systematic and assiduous effort, this would come of itself. It is shifted about between parent and teachers, between the school, the home and the church, and no one knows exactly where the responsibility ought to fall. Thus, no regular plan is laid for teaching the young the grounds of honesty, purity, and truth, the functions of conscience, the basis of right-living, the laws which should govern the every-day duties of life. When we reflect how strong is the hold of passion, desire, and interest, and how firm must be the principles that can control them, it would seem that the full comprehension of these principles must be the most important study that can occupy the mind of youth. Every other branch of instruction belongs to some special part of life, and may or may not come into special requisition; but this concerns every portion, it comes into use each hour, it influences every choice, and determines the character of every action. Surely, then, it deserves more and not less attention than other things. So far from leaving it to the haphazard of desultory talks and occasional formal lectures, it ought to claim the best thoughts and the most carefully prepared systems, the wisest plans and the most earnest efforts of those entrusted to the guardianship of the young.

We do not mean by this to urge any dry, didactic study of moral science or philosophy. This, however useful for other things, will not supply the need of which we speak. Neither will it suffice to exhort the young to a life of abstract goodness, or to fret them with continual censures of their shortcomings. What is chiefly needed is plain, practical instruction in the principles of right living, as applied to their own circumstances and relations, in the character of motives, in the meaning of truth and honesty, in the power of kindness and sympathy, in the duties of every-day life. A sound and strong statement of *what* is right, and *why* it is right, of *what* is wrong, and *why* it is wrong, is a most needful foundation for any other moral or religious training that may follow. From the lack of this plain and reasonable knowledge comes much of the confusion of mind which fails to detect the sophistry with which self-interest will plead against the calls of honor and of duty. People drift into wrong-doing of every kind far oftener than they deliberately plunge into it, and the lack of a clear conception and a thorough comprehension of its nature from the beginning is frequently the first cause. How this want can best be supplied, as a fitting preparation for life's arduous and responsible duties, is a matter worthy the consideration of every well-wisher of the rising generation. Hitherto it has been strangely neglected, but, if the conviction of its great importance be once firmly implanted in our hearts, suitable methods to promote it will not be long in following. No one, whether in the home, the school, or elsewhere, who has responsibility or influence with the young, can avoid a share of obligation in this matter.—*Philadelphia Ledger.*